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bajraktars to the south of it in non-tribal Martanesh; but there was none within its own boundaries. There factions, not tribes, were the social units, and all power, military and otherwise, was concentrated in the hands of four powerful bey families.

From first to last the primary function of a bajraktar was military. When one learned that war was imminent and troops were required, he had immediately to inform the tribe in the first instance by firing eight shots in quick succession into the air, and in the second by sending out the official runner called *kasnec* with news and a statement of how many men were wanted. One from each house was the usual number. The muster was soon complete, for it was thought shameful to hang back or to hide at home and no time was wasted hunting for deserters. When all had gathered, the march began. Two tribesmen in some cases, and in others four, led off singing. Next came a man closely connected with the bajraktar, preferably his eldest son, carrying the flag. The rank and file followed, firing constantly into the air to show their joy at the call to arms. Any sign of depression at leaving their homes would have been thought disgraceful and unmanly. The best warriors among them had the bajraktar in their midst and would guard him and the flag with their lives till they all came marching home again. No equipment was issued to bajraktars or 'soldiers'; each brought his own rifle and pistols and came in his ordinary clothes. Nor was any military training given them. Their value as soldiers depended upon the rifle practice which they had had at home. It was usually sufficient to make them all good shots. After a few months the war ended and they came home again, still in their peasant clothes and again firing into the air for joy.

In time of peace the bajraktar performed civilian duties. One of the chief was caring for the poor. If they got into trouble or needed work he intervened with the authorities. If they were benighted he gave them free board and lodging. On high occasions he sent them a ram on which to feast. So that they could buy on credit what they needed for their weddings and funerals he went guarantee for them at the village shops; perhaps he even paid for the goods when the following harvest failed and left them unable themselves to clear the debt. At times he lent them money without interest. In return he asked only that if required they would put their rifles at his disposal, joining him in attacking an enemy, spending some weeks annually in his house as unpaid or poorly paid guards,